

1545

G U I D E

TO

CHRISTIAN PERFECTION.

QUERIES.

A few important questions, suggested some eighty years ago by a plain man, are not inappropriate at the present day. Will some of the multitude of Christians, who deny that entire sanctification is attainable in the present life, undertake to answer them? They should be considered by all.

“(1.) Has there not been a larger measure of the Holy Spirit given under the gospel than under the Jewish dispensation? If not, in what sense was the Spirit not given before Christ was glorified? John vii. 39.

“(2.) Was that ‘glory which followed the sufferings of Christ,’ 1 Peter i. 11, an eternal glory, or an internal, viz., the glory of holiness?

“(3.) Has God anywhere in Scripture commanded us more than he has promised to us?

“(4.) Are the promises of God respecting holiness to be fulfilled in this life, or only in the next?

“(5.) Is a Christian under any other laws than those which God promises to ‘write in our hearts?’ Jer. xxxi. 31, &c.; Heb. viii. 10.

“(6.) In what sense is ‘the righteousness of the law fulfilled in those who walk not after the flesh, but after the Spirit?’ Rom. viii. 4.

“(7.) Is it impossible for every one in this life to ‘love God with all his heart, and mind, and soul, and strength?’ And is the Christian under any law which is not fulfilled in this love?

“(8.) Does the soul’s going out of the body effect its purification from indwelling sin?

“(9.) If so, is it not something else, not ‘the blood of Christ, which cleanseth’ it ‘from all sin?’

"(10.) If his blood cleanseth us from all sin, while the soul and body are united, is it not in this life?

"(11.) If when that union ceases, it is not in the next? And is not this too late?

"(12.) If in the article of death, what situation is the soul in when it is neither in the body nor out of it?

"(12.) Has Christ anywhere taught us to pray for what he never designs to give?

"(14.) Has he not taught us to pray, 'Thy will be done on earth as it is done in heaven?' And is it not done perfectly in heaven?

"(15.) If so, has he not taught us to pray for perfection on earth? Does he not then design to give it?

"(16.) Did not St. Paul pray according to the will of God when he prayed that the Thessalonians might be 'sanctified wholly, and preserved' (in this world, not the next, unless he was praying for the dead) 'blameless in body, soul, and spirit, unto the coming of Jesus Christ?'

"(17.) Do you sincerely desire to be freed from indwelling sin in this life?

"(18.) If you do, did not God give you that desire?

"(19.) If so, did he not give it you to mock you, since it is impossible it should ever be fulfilled?

"(20.) If you have not sincerity enough even to desire it, are you not disputing about matters too high for you?

"(21.) Do you ever pray God to 'cleanse the thoughts of your heart,' that you 'may perfectly love him?'

"(22.) If you neither desire what you ask, nor believe it attainable, pray you not as a fool prayeth?"

For the Guide to Christian Perfection.

EXPERIENCE.

I have often been urged to give my experience, for the GUIDE, but not being fond of referring to my poor self, I have always declined. Nevertheless, under a sense of duty to God and my brethren in tribulation, I venture an epitome of it. From the time that accountability dawned on my heart, I had a very sensitive regard for right and wrong, but "when I would do good evil was present with me." This warfare between "flesh and spirit" was carried on (sometimes violently) till 1841, when I became determined to be decidedly religious, and no more trust to my morality. I went to the despised "bench,"—my convictions

became awful ; this dreadful strife lasted nearly two years ; all earth was shaded in the most profound gloom ; every charm, around which youthful passion used to play, like the blighted rose had flourished and fled. The heavens seemed to be blackened with unforgiven sins ; the trumpet of wrath poured the stream of its vengeance on my tender ear. — I forbear to say more, lest I should discourage some poor seeker.

By this time the poor body began to give way ; disease fixed its merciless fangs in the slender clay ; I saw I must soon be crowded into eternity. Despair fixed his arrow, drew his bow, all in sight of his pitiless victim, — when, glory to God !

“ I woke ; the dungeon flamed with light.”

The celestial lineaments of glory were reflected from every object that met my joyful eye. Hell was defeated — earth rejoiced — heaven smiled — angels shouted, and so did I.

Then was written the title-page of the book of my spiritual life. Had I a monument to set up anywhere in this world, it would be there, where my crime-stained heart was washed and justified.

For some time after this, I lived in the sunshine of delight, till the roots of bitterness (not actual guilt) began to spring up and spoil my peace. About this time I fell in company with Br. D., who was constantly happy ; the very name of Jesus would melt him into tears. I asked him in these words, “ Brother D., how do you *always* keep so happy ? ” His answer I shall never forget — “ God bless you, brother, get your soul *sanctified*.” It went through my anxious heart, and a strong desire for purity sprung up in my mind. Though the word perfection scared me, yet when I looked in the direction of Christ’s atoning and sanctifying power, I was encouraged, a vast field of treasure lay before me, and my poor trembling heart panted for conquest. Just at this interesting time, the memoir of Carvosso was put into my hands, for which I shall thank God to all eternity. Here I read of Christ’s love and power in lines of living light. I was convinced that He is a perfect Savior, and made my first prayer for perfect love. All my internal enemies rushed from their lurking-places and claimed a little part of my heart. Sense offered them quarters, but Faith sprung up in the light of reality and declared their destruction. The more earnest my prayer, the more I saw myself unlike Christ. I was not any more unholy now than before I made this prayer, but the Holy Spirit gave me light and

knowledge of my real state, though I did not understand it then. —I now determined to give up soul and body as a whole burnt-offering —sink or sail, I'll launch my little bark, freighted with my very existence. So one morning, while riding along the road, I exclaimed, O God! if I have anything too good to sacrifice to Thee, strip it from me; send me to the east, west, north, or south, or anywhere, even to the remotest region in the universe, but give me a *clean heart*. I loved holiness more than I did heaven. Strange as it may appear to some, unbelief was all that hindered. But just at this time I thought of Carvosso's advice to a friend while seeking this blessing — "Brother, if you was as earnest about *believing* as you are about *feeling*, you would soon receive the blessing." So I determined to believe, and let God give the feeling as he pleased; at the same time to continue to believe till I had the feeling, and not rest satisfied without it. Accordingly I put forth the "appropriating *act*" of Faith,—at the same time watching for duty, and saying, "Thy will be done." For a moment it seemed like an impossibility to believe without a "sign." "How shall I know?" said the doubting heart. But when He saw that I "steadfastly believed," He answered for himself; victorious Faith waved her flaming banner, till every corruption was chased from the temple. First it was soft as dying zephyrs move; but in a few minutes my soul was kindled into raptures; visions of glory flamed all around; all nature seemed to be talking the strains of His praise. My soul seemed ready plumed for lofty flights in distant worlds, to sing the immortal melody of His perfect love. O, language, how barren art thou to tell what God can do.

But the best of all is to be told. I have my blessing yet, and much deeper and fuller than I had at first; that is, I have more love, and more light. Soon after I obtained this blessing, I met with a great many who said they had lost it. This set me to thinking very earnestly, so that I resolved on these two things: first, to never allow myself to sleep at night till I had another blessing, so as not to live a whole day without receiving more; and, second, to spend a short time every day in pure praise for past and present blessings. I never expect to lose it while God sits high on the watch-tower of universal rule.

J. H. CREIGHTON.

Zanesville, Ohio.

For the Guide to Christian Perfection.

RELIGIOUS CORRESPONDENCE.

(Continued.)

ANSWER TO THE PRECEDING LETTER.

God will reveal the cause of declension. Unholy class-leaders responsible for lowness of piety in the membership. Unchangeableness of God. Man must bear his image. Signs and wonders required. How the blessing was lost. The brother admonished to come back.

And now, dear brother, I have been presenting you before God in the arms of faith and prayer. I very much regret that you have lost the witness of holiness. Do try, through the merits of your Savior to get near the throne of light, in order that you may discover *just how* you lost the blessing. You know God hath said, "if in any thing you be otherwise minded, he will reveal even this unto you." And will he not reveal that which so vastly concerns, not only your own eternal well being, but also that of those entrusted to your care, those who by the great Shepherd's appointment you are over in the Lord?

Can you, dear brother, urge the present attainment of holiness, with the same point, and power, upon the members of your class as though *you* were in the enjoyment of the blessing? If not, may you not have their dwarfishness in religion, or even their backslidings measurably to answer for. Do you, as their leader, expect them to go in advance of you in faith and practice? God called you out to occupy this prominent position. Did he intend to fix the eyes of others upon you thus, without empowering you to be an *example* in *experience* as well as an instructor in word and doctrine? The sentiment dishonors God, and I am sure brother ——— will not indulge the thought, but will recognize the responsibility that rests upon him, not to give currency to it, in the minds of others, by his own example of deficiency in experience. I do not wish to upbraid one I so much respect, and love, but if TRUTH reproves surely you will not deem *me* unkind.

Of late my contemplations have been more than usually on the character of the Eternal, in his *unchangeableness* and *truth*. I should love, dear brother, to lay open my whole heart to you on this subject. The Immutable Jehovah has been teaching me gracious lessons, which to the praise of his grace are daily

becoming more established into settled principles. I dare not do otherwise than let my "Yea be Yea, and my Nay, Nay." My mind is continuously confirming in the assurance, that whatsoever is more than this cometh of *evil*. Surely, brother, when we practice to the contrary, we exhibit that so unlike the character of God, that we greatly grieve, and dishonor him.

You know the design of redemption is not fully answered unless the *image* of God be restored to the soul. How unlike conformity to the Eternally Faithful and True are we, if we are continually vacillating in our faith, and purposes. With God there is neither *variableness* nor *shadow of turning*. More than once has God given you the witness that you were wholly his. God was faithful. The very moment you laid all upon the altar, that moment the Altar sanctified the gift. All, for some time previous to this, seemed laid upon the altar, with the exception of your *will*, which required signs and wonders; but your will was at last given up also. The sacrifice met the divine requirement, and was at once sanctified.

You continued to prove the faithfulness of God,—so long as you *kept* all upon the altar, the promised results followed. Yes, you were *sanctified*. And when you lost the blessing you also proved the faithfulness of the Lord Jehovah. You were warranted from his Word in anticipating just the loss you sustained. It was the *necessary* result of the course you pursued. To use your own language you became "*cautious in professing* the blessing." You ceased to pour out to others, and to the degree you did so, God ceased to pour into your own soul. You know it is said, "*Give* and it shall be given you." Now when you ceased to comply with the condition by withholding from those around you, the testimony of the great salvation God had imparted—yes, *hid* the righteousness of God within your heart—and did not with David abundantly utter the memory of his great goodness—ceased to declare it, as you will remember you at first resolved on doing, to the great congregation, why wonder that to just the degree you indulged in this, your evidence should become darkened. And when at last, as you acknowledge, you ceased to speak of it at all—hid your light altogether under a bushel, why wonder that it should be extinguished. Was it not just what you might have expected? How could God have been unchangeable in his purpose and have awarded you a different experience?

You say you "could not have told at the time, nor have been able to discover since the occasion of your declension." If

I have judged correctly, you lost it by degrees, in precisely the ratio you became cautious in professing it. And this doubtless is the way that hundreds lose the blessing. God does not impart his blessings to us for our own exclusive enjoyment. It is his design that we should be vessels sanctified to his use, through which he may communicate to the perishing around us the knowledge of his great salvation. It was his design that you should have been used as a channel, through which should flow out to the greatest possible number a knowledge of full salvation—a redemption from all iniquity. Only see how you have disappointed the expectations of his mercy. And what a loser you have been! How many stars might you have had in the crown of your rejoicing had you persevered!

Now brother, you see the point from which you have wandered. The changeableness has been wholly on your own side. Will you not come directly *back*. This may be humbling to your spirit, but I am sure you will have to come to it. You need not expect any more light until you make use of that you already have. Come brother, let those who are following your faith, know that you apprehend Jesus Christ the *same* yesterday to-day and for ever. Lay all upon the altar just now, resolved that you will now believe upon the bare declaration that God has given in his Word. Here is a solid foundation. Heaven and earth shall pass away before one jot or tittle shall fail. Resting thus upon God's eternal Truth as the only foundation of your faith—irrespective of frames and feelings, your goings will become established. And thus in your degree, you will be continually deriving power to perfect holiness. Do you observe that it is present grace that flows out to you on condition of a present *act on your own part*? God will not perform *your* part of the work, but *gives* you the power—worketh in you to will and to *do* his good pleasure. I need not say that he stands ready and infinitely desirous for the performance of the work *now*. You hear him saying, "Come, for all things are *now* ready." Do not forget that it is a present salvation reserved *momentarily* from above. In view of the conditions being complied with on your part, He says, "I will receive you." Comply, and then you have a *right* to lay hold upon the promise; and upon the bare authority of the Immutable Word it is your duty to say, "Thou *dost* receive me. The blood of Jesus *cleanseth* from all unrighteousness. O dear brother, leave your feelings out of the question, and now begin to *live*, not for an hour, or a day; but begin to *live* a *life* of faith on the Son of God, for the just shall

live by faith; and no more proportion faith to feeling, for here has been your error. Joy, Peace, Love, &c., are the *fruits* of faith, and must necessarily *follow* not *precede*. Surely my dear brother will not regard it as optional with himself whether he will live in the enjoyment of this state or not. If holiness is a state of soul in which all the powers of the body and mind are wholly given up to God, the *duty* of living in the possession of it, is most obvious. And this consideration will — yes, *must* settle the matter with you. Now to him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen. P. P.

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My very dear Sister in the Lord, — Not because I have any thing very encouraging to write, do I now take up my pen, but because I know you look for an early reply to your last favor, and I feel my obligations to be such that I cannot consent to disappoint you in this, though I fear you will be sorely grieved when you read this communication, because the fruit of your labor in the Lord is not more apparent. I would that I could talk with you face to face and enter more particularly into my experience, and receive that needed counsel which I know it is in your heart to give.

When I received your last precious epistle, I ventured not to read it till I had implored the influence of the Holy Spirit that great good might result to my soul. I perused it with tears, and prayed again. I felt that its reproofs were just, and richly deserved; and I inwardly resolved that I would be a better Christian. I realized more weighty obligations to be holy, and increasing desires to be so, and a firmer purpose not to rest till pure within, till wholly lost in God. I think you have truly and clearly shown the occasion of my declension — a cautiousness in confessing the great salvation — though until you suggested it, it was not obvious to me. For a season perhaps it might be said of me, "ye *did* run well," but when love and joy diminished, and when sinful thoughts were suggested much, I became cautious in

confessing. I thought with a "Congregational Sister" in the Guide of Dec., "that I had better not say any thing respecting it until I *felt more*, and my friends should see the effect in my life; for how could I profess that I loved God with all my heart, unless I felt and manifested this love." Would to God that, like her, I had become acquainted with this device of the Adversary, and like her found in season the way made for my escape!

My dear sister, I often think I am very peculiarly situated. God has poured out great grace upon me, and I have abused it. He gave me *light* and commanded me to let it shine, and I hid it under a bushel. He brought me to the promised land and gave me to taste of its fruits, and the tall sons of Anak frightened me from its conquest.

The Apostle's declaration, Heb. vi. 4-6, sometimes almost alarms me, and would quite discourage, did not I often feel tender religious emotions, sweet access to the Throne of Grace, and strong desires for holiness. And then the exclusion of the Israelites from the promised land on account of their distrust, sometimes has occasioned trouble of mind, when it has been suggested, perhaps I shall have to wander and die in the wilderness, even though I should finally be saved as by fire. I resist these thoughts, and am enabled to hope in God's mercy, perhaps through your prayers, while I exclaim

"O that I were as heretofore!
When, warm in my first love,
I only lived my God to adore,
And seek the things above."

I can sympathize with your remarks in regard to the *faithfulness, unchangeableness* of God, fully; I accord with it with my whole heart. Indeed I have always had the strongest confidence in that attribute of my Divine Lord. He is immutable — with him there is no variableness, neither *shadow of turning*. Yet I don't know that it ever occurred to me, till beautifully suggested in your letter, to argue therefrom our duty of stability of faith and purpose.

I have vowed a vow unto the Lord, that if He would bring me to the enjoyment of that great blessing I would not hesitate to declare it to the praise of his grace. This was the "beginning of my confidence," but I have not "held it firm unto the end." You, my dear sister, affectionately and earnestly invite me to come back to the point from whence I wandered; and fain I

would, but "that which I would I find not how to perform." I seem to lack a power, an impulse that must be Divine.

"I would, but thou must give the power,
My heart from every sin release;
Bring near, bring near, the joyful hour,
And fill me with thy perfect peace."

Though you may regard me as a discouraging case, I pray you, my dear sister, do not give me up. I love God more than all things beside, and desire to glorify him in my body and spirit, which are his.

Jesus is precious to my soul and his service delightful. I love the means of grace, and my class meeting is often a season of refreshing.

"He wills that I should holy be —
That holiness I long to feel;
That full divine conformity
To all my Savior's righteous will."

I have received the back numbers of the "Guide," which I am reading when I can. I am very much pleased with Dr. Upham's articles.
Your affectionate brother, in the Lord,

For the Guide to Christian Perfection.

PREACHING PERFECTION.

In order to preach holiness successfully, there is one point of such vital importance that I think it should be noticed — it is the *instantaneous* part; leave this out, and your preaching has neither edge nor point, and in reality it is acceding to those that deny the doctrine altogether.

This characterizes the doctrine as held by the Methodist church. This is about all the difference between us and those that "plead for sin to keep the saints humble." This is the principal thing wherein we think our doctrine is superior to theirs; this is what makes it valuable to the seeker. It is surprising that some men will tax the patience of their congregation for half an hour or more in a studied effort to prove that sanctification is a

gradual work, when nobody ever doubted it, and it is no more a question than that all men will be tempted while they live in this world.

We should set it out as something *definitely* to be prayed for, with a scriptural and rational hope of success *now*, — not “driv-ingly,” but rather by promise, as a thing infinitely valuable and lovely in itself beyond description, and yet not so difficult but the feeblest believer may attain. Let any one seek it as an instantaneous work, and he will find it gradual enough before he attains.

Let A. and B. set out to seek holiness with equal sincerity. A. is taught to seek it gradually; so, when he prays, he does not expect definitely to be emptied from all sin now, for, says he, it is gradual; so the inbred corruption gets quarters for the present — perhaps it gets the victory soon — and the next time you hear from poor Br. A. he is *gradually* backsliding.

B. is taught to make no truce with sin — give his eternal enemies no quarters, but to gradually mortify them and to pray God Almighty, through Christ, to *instantly* destroy them, giving himself no rest till perfect Love has cast out fear, and the fire from heaven flames in his heart; then he goes on his way rejoicing, and growing in grace.

The enemy scarcely ever tells us a falsehood but he mixes some truth with it. Sanctification is a gradual work, without doubt, but it is instantaneous too.

J. H. C.

For the Guide to Christian Perfection.

THE PERFECT CHRISTIAN HAS NEED OF CHRIST.

I am aware, that a very formidable objection, in the minds of many, against the doctrine of Christian perfection, is, that if the Christian should become perfect, or holy, he would have no more need of Christ, as he would have no more sins to be forgiven. This objection is without foundation in more respects than one. If the Christian were perfect, or holy, it does not follow that he would never commit any more sin. Holy beings have sinned. This was true of the angels, that kept not their first state, and of our first parents, who fell from the state wherein they were created. It does not follow, then, that he who has been *cleansed from all unrighteousness and sanctified wholly*, will have no

more sins to be forgiven, and therefore will have no more need of Christ. But again; suppose the Christian has become dead to sin, and arrived to the stature of a perfect man in Christ—has he no further need of Christ, unless he commits sin again? Has he not quite as much need of Christ to keep him from sin, as he has to forgive him when he has sinned? Is not Christ ready to keep—has he not an untold interest *in keeping* his people from sin, that he may not be wounded again in the house of his friends or crucified afresh? When the Christian gets pretty well into the slough of despond, or pretty thoroughly immured in the prison of Giant Despair, or almost buried up in the world, he be-thinks himself, and begins to feel his need of Christ, and out of the depths he cries unto the Lord. He has sinned, and needs forgiveness; and if he humbles himself, and takes with him words and turns unto the Lord, the Lord will show pity and forgive, and let a repenting prodigal live. But now, suppose he had watched and prayed, and relied on Christ for power to resist temptation; and suppose he had felt as much his need of Christ to keep him from such a state as I have described; yes, suppose he had prayed as earnestly to be kept from *falling*, as he now prays to be *raised up again*, is there not reason to believe he would have been kept, through Christ strengthening him, from doing that great wickedness and *sinning* against God?

Remarks are sometimes made by those who are set for the defence of the gospel, which convey an impression, that Christians have little or nothing to do with Christ, except to forgive them their sins. Instead of thinking they can live without sin, they are told to remember, when they sin, they have *an advocate with the Father, who forgiveth iniquity, and transgression, and sin*. And if they have fallen into a very bad state, or committed some great sin, they must read the seventh chapter of Romans, and the fifty-first Psalm, and they will very likely be comforted. I do not say, this is exactly giving a license to sin, or “selling indulgences,” but I do say, if Christ were held up to the Christian, as ready and as able to keep him from sin as he is to forgive him when he has sinned, and if the Christian were given to understand, that he is as guilty for sinning as he would be for impenitence, if he had sinned, and that he should feel it as much his duty to refrain from sin, and give no place to the devil, as it would be if he knew there was no forgiveness for him, if he sinned; I say if Christ were so preached, and the word so divided, the Christian would feel that he needed Christ not merely to forgive his sins, and save him from hell, but to save or keep him

from sin, Christ should not be looked upon or used simply as an engine to put out the fire, but as "a safe" or "proof" against fire; not simply as having power to *forgive* sin, but as also having power to keep *from* sin. The doctrine of holiness then does not make void Christ, or do away all farther need of him, but magnifies Christ, holding him up in all his fulness, as *mighty to save*, not only from *hell*, but from *sin*. M.

CONFORMITY TO GOD'S WILL.

A PERFECT CONFORMING OURSELVES TO GOD'S WILL, IS
TO ENJOY BEATITUDE UPON EARTH.

He who has arrived to that degree as to have an entire conformity to the divine will, taking all things as sent by the order of Providence, will have obtained the supreme felicity of the servants of God upon earth; since he will fully possess the profound peace and interior joy, in which the real happiness of this life consists. *For the kingdom of God, as the apostle says, is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.* Here we may see what is the kingdom of heaven on earth and what that paradise of delights is, which we may purchase to ourselves on earth: and we may well call it a blessing, since thereby we resemble in some degree the blessed in heaven. For as there is no vicissitude or change in heaven, and the saints persist perpetually in the same state, by a constant fruition and enjoyment of God: even so, on earth, those who have attained a perfect conformity to the divine will, and who establish their own contentment in that of God, never suffer themselves to be disquieted or any ways discontented at the inconstancy of things, and the divers accidents of this life. Their will is so totally subjected to that of God, that the very assurance they have, that all things come as sent by him, and that his holy will is accomplished in whatever adversity happens to them, makes them, by preferring his will to their own, look upon all their tribulations and sufferings as so many joys; and all their griefs and sorrows as so much sweetness and consolation. Hence it is, that nothing can trouble them. For as trouble can come only from crosses, misfortunes, or affronts; and as these, through respect for the hand

which sends them, are received by them as so many favors, it follows, that there is nothing which can change or diminish the peace and tranquillity of their soul.

Behold here the source of that tranquillity and joy, which always appeared in the countenance, in the discourse and comportment of the saints — of Anthony, Dominick, Francis, and several other most eminent models of sanctity in past ages. The same is also said of Ignatius; and the same has always been frequent amongst the true servants of God. But perhaps these great saints were wholly exempt from the miseries of this life; perhaps they were not subject to corporeal infirmities; and had no temptations to suffer, no conflict to undergo; and, in fine, perhaps no painful accident befel them. It is certain, they had their griefs and mortifications, and those greater than what we have to suffer. For afflictions, contempts, and sufferings, are the portion and lot of saints; and those who are in most singular favor with God, and most beloved by him, are frequently the very persons he makes a trial of, by sending them crosses of this kind. How then is it possible they should constantly remain in the same state of mind, that they should always retain so great a tranquillity and peace, both interiorly and exteriorly, and have such an abundance of joy, in heart and conscience, as if each day of their life were a day of jubilee and exultation? It is because they had attained a perfect conformity to the divine will: and because they placed their whole happiness in seeing it accomplished; and thus they met every where sources of content and satisfaction. *All things work together for good to those who love God. There shall no evil happen to the just.* All their pains, temptations, mortifications, and every adversity, becomes matter of joy; because they are satisfied that these happen by the appointment of God, and proceed from his holy will, in which they have established their felicity; and possessing in this manner all the happiness which can be found here upon earth, they have a taste of that charm and a sweetness of glory, wherewith they are to be satiated hereafter in heaven. Catherine of Siena speaks admirably well upon this point, in comparing the just to our Saviour Jesus Christ. For as Jesus Christ never lost the beatitude of his soul, amidst all the torments, sorrows and anguishes he underwent, so the just, whatever afflictions, whatever adversities happen, never lose that beatitude, which consists in a conformity to the divine will. Because the accomplishment of that will in them is always a new subject of joy. This sort of perfection is so elevated and sublime, that the apostle, wishing it

to the Philippians, says, *the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus*. He says this peace is infinitely above all sense, and surpasses all imagination. For, in reality, it is a gift so supernatural, that human understanding of itself is never able to comprehend how it is possible a heart can remain so unconcerned and quiet amidst the storms and tempests of temptation and sufferings wherewith it is daily tossed and assaulted in this life. There seems to be some affinity between it and the miracle of the bush, that burned and was not consumed; and with that of the three children, who were not in the least hurt amidst the scorching flames of the Babylonian furnace, but sung forth praises incessantly to the Almighty. This was also what made Job cry out in speaking to God, *Thou huntest me as a fierce lion; and again thou showest thyself marvellous upon me*. As though he would thereby express on one hand the pains and afflictions he underwent, and on the other the joy and satisfaction he received in suffering them, since it was the divine providence that had so ordered it.

Cassian relates, that an holy old man being once in Alexandria, was surrounded by a great number of infidels, who loaded him with affronts and injuries; who beat and pushed him, and committed on him many other contumacious outrages. The holy man remained nevertheless amongst them like a lamb, suffering and not uttering a word of complaint; and some of the multitude present, asking him with scorn, what miracles had Jesus Christ ever wrought? He replied, The miracles he has done are, that whatever injuries you commit against me, and in what rude manner soever you treat me, I am not moved in the least anger against you, nor concerned at so hard usage. See here most admirable patience, see a perfection most excellent and sublime.

Augustine writing on these words of our Savior, in St. Matthew, *blessed are the peace-makers, for they shall be called the children of God*, says, that the Savior of the world called the peace-makers blessed and the children of God, because there is nothing found in them opposite to the divine will:—that, on the contrary, they conform themselves in all things as good children, who endeavor to render themselves like to their father, in all they are able—who have no other will or desire, no other content and satisfaction, but in the content and satisfaction of their father. This is one of the most considerable points in spiritual life; and he who has attained this conformity in all things to God's will, so as to receive all things as coming from his holy

hand, and to place all his joy and content in the performance of what is God's pleasure, will find a paradise upon earth.

How happy should we be, could we gain so much upon ourselves, as to place all our joy and content in the accomplishing God's will; and could we arrive so far, as in all things to have no other will but his. So that we may truly say to him; Grant, O Lord, that I may never will, or not will, but according to thy pleasure. Grant that this may be my only desire and comfort. Moreover, how happy should we be, if we were so united with God, that in all our actions, all our afflictions and sufferings, we have regard to nothing but the fulfilling his holy will in us. This made a certain devout person say, "that he who has only one thing in prospect, who refers all to one thing, and in this one thing contemplates all things, will always preserve his heart in a peaceful state, and will rest and repose in peace, in the bosom of God." R.

For the Guide to Christian Perfection.

EXPERIENCE OF A LADY.

DEAR BROTHER—I have been greatly blessed while reading the experience of my dear brethren and sisters in the Lord, especially those who have experienced the deep things of holiness; and thinking if I should throw my experience into the GUIDE, it might be the means, through grace, to encourage some babe in Christ to seek for the same blessing.

About twenty-three years ago, at the age of thirteen, I made up my mind to turn away from the vanities of an alluring world, and seek my soul's salvation. After seeking some weeks without finding, one afternoon I retired from my dear father's house, under a shady tree, and bowed before my Maker, and the burden of my prayer was, O Lord, for Jesus' sake forgive my sins and give me the witness. I arose, and these words came sweetly to my mind; Daughter, thy sins are all forgiven thee; go, and sin no more. I soon felt the witness that I was a child of God; I believed in a growth of grace; I thought it was the duty of every Christian to grow stronger and stronger in the Lord, but did not think it was every Christian's duty to seek for holiness. I thought this blessing was particularly for ministers, and their

wives, and perhaps some old members of the Church who had been long in the way.

After some years I began to think more upon the subject. I saw, now and then, some that seemed to enjoy a constant communion with God. I saw a beauty in it, and felt desirous to enjoy it myself. One day, after being sorely tempted by the enemy, I retired to my chamber alone, to beg of God to set my soul at liberty, and resolved not to leave my chamber until I gained the victory. After pleading awhile, I sensibly felt the cloud removed; the enemy departed, and my soul was filled with glory. I then candidly, without the least reserve, gave my heart to my Lord and Savior Jesus Christ, and he bid me live by the moment, by faith and prayer, in obedience to his commandments, and he would take up his abode within my heart, strengthening me to every duty. For a while after this I enjoyed a sweet communion with my Savior; but after some months I lost the blessing in some degree, although I always found it much easier to bear the cross.

About twelve years ago, at a camp-meeting in Westfield, one evening, while we were engaged in prayer, a preacher came into our tent, and said he could not rest until he experienced the blessing of sanctification, and asked us to pray for him. I felt such a shock throughout my whole system as I cannot express. My cry to God was, how can I pray for others, when I do not enjoy the blessing myself. My body began to sink, my strength failed, but my mind soared above this world. I beheld such a boundless ocean of God's love as I cannot describe; a fountain open for all the world to bathe in if they would, and be made free from sin. My eyes seemed to be fixed upon Jesus, when he asked me, if I loved him in preference to all earthly things. In a moment, earthly things passed through my mind—I gave up one after another. The last object which was dear as self, I held for a moment, and then gave up. I felt to say,

Lord, I make a full surrender,

All I have and am are thine—Thine for ever.

When I came to myself, I thought my heart was as clean as a piece of white paper; the air I breathed was love, every breath was praise to God.

I did not then think that this was the blessing of sanctification, although I knew I loved God with all my heart; but I thought, to enjoy this I must experience something greater, must live as it

were a hermit's life, secluded from society. And when the question was asked me, if I thought I had ever experienced this blessing, I would answer, No; although my mind would ever run back to the times when I made a solemn covenant with my Maker, to be his entire. Therefore I did not retain it by faith. I endeavored to bear every cross, and live a self-denying life. I enjoyed blessed seasons while waiting upon the Lord.

I continued in this situation until about two years ago, when I began to feel

'T was worse than death my God to love,
And not my God alone.

And when I saw danger near, or heard the thunder roar and saw the lightning blaze around me, I would often ask myself the question, Am I ready, if God should call me this moment into the spirit world? I would answer, No, I want my soul sanctified. I desired this above everything else, but thought I should not dare profess it publicly, for fear I should not live in the enjoyment of it; for the enemy told me I could not. I recollect there was ten days of dark, cloudy, foggy weather, and my mind was darker and more cloudy than the horizon. It appeared to me that death was at the door, and I was an almost Christian, but should fail of heaven; when weighed in the balance, I should be found wanting. The thought of it distressed me by day and night. I would often retire alone, and with tears and groans beg to be delivered from all sin; and the question would come back, — If I should thus cleanse you, are you willing to acknowledge it? I thought I should not dare to. I was looking at my own weakness.

I remained in this situation about one year — then God began to chasten me; he took from my arms (by death,) a lovely child. The deep of my heart was then broken up; I felt to cry out, Lord, here am I, slain at thy feet; the rod is right, but in mercy spare the rest of my family. Soon after this, we had a protracted meeting. Our dear preacher urged the subject of entire sanctification, and said, if there were any present who desired to enjoy this, he wished them to come to the altar for prayer. When I attempted to rise, it seemed as though I was nailed to my seat, and when I moved towards the altar, my body seemed of a ton's weight, and the enemy followed me till the last moment, telling me, if I experienced the blessing it would last but a short time. But I resolved to make a trial, live or die. After two or three prayers, I began to beg for myself to be cleansed from all sin. I said, Here, Lord, am I; my earthly store, my husband, my

children, I resign all. That moment faith took hold of the promises of God, and the blessing came like torrents to my soul. I felt the cleansing blood of Christ applied; it seemed to cleanse me entirely; I shouted aloud for joy, until my strength almost failed me. I felt the Spirit of God in my heart as a refining fire, purifying and cleansing from all sin—I in God and God in me. My little boy, about three years old, said to me after meeting, Mother, I thought you was dead.—I am dead to sin, but alive to God.

I ran from the meeting to spread it abroad. I shouted hosannah, O glory to God. After returning home I took the Bible; it looked like a new book. I once thought there were a few commands—"Be ye holy," "Be perfect," etc.,—but now it seemed as if almost every page pointed to the same thing. My faith was so strengthened that I found it easy to ask and receive. A little more than one year has rolled away since that happy moment; I can safely say it has been the happiest year of my life—to God be all the glory. I have not lost the faith of assurance yet; I received it by faith and obedience, and thus I have kept it. I am saved by grace through faith in the present tense. I doubt not but there are hundreds in the same situation which I have been in, desiring to enjoy this blessing, but dare not venture. I would say, do not delay; cast your all upon Jesus Christ, you need not fear, he will bear you up amidst the trials of life, and at last he will own you as His before the Father and his holy angels. You will enjoy a holy heaven with holy beings, throughout the ceaseless ages of eternity.

If I have written too lengthy, please to leave out as much as you think best; or if you think it not worth your attention, Amen, the will of the Lord be done. I did not write this to expose my own talent to the world; but I felt it my duty, and I dare not disobey, fearing that, if I did not bear this cross also, I should break the covenant, grieve the Spirit, and bring darkness into my soul. O how great that darkness would be, after enjoying so much light! Pray for me, that I may follow the little stream, until I am lost in the ocean of God's love.

A LOVER OF HOLINESS.

Ellington.

All the benefit of our religious services is lost, if we do not improve them, and manage ourselves aright afterwards.

MRS. HANNAH M. PICKARD.

In our last number we had a brief notice of this beloved sister, with an account of her experience of the blessing of perfect love. We also stated that her Memoir, together with selections of her various writings, were in press.

The work is now published and for sale by Mr. E. Thompson, No. 6 Norfolk place, Boston. The book is an octavo of 312 pages. The paper, printing and binding seem designed to represent the worth of her whose memory they record and preserve. Rev. E. Otheman, the compiler, has well sustained his reputation as a scholar and devoted Christian.

The price is \$1.00; the edition small; will probably be soon exhausted. *Buy while you can.* All lovers of both literary attainment and holiness, will thank us for this advice, provided they follow it.

We take the liberty of giving some extracts from her journal, entered soon after her experience of the great blessing. We copy as presented by Mr. Otheman.

The pious reader will be pleased to trace her religious experience in more of those private records so rich in sentiment and in language, which have already contributed so much to the interest of these pages. In the following, we may notice the proper influence of large supplies of grace to produce true humility; exalted in the Divine esteem, she was abased in her own.

Sept. 18. — I still find it sweet to adore the goodness of God; to exclaim, 'How great is Thy goodness which thou hast prepared for them that love Thee!' O what a privilege, to take the place which best becomes me, the lowest at the foot of the cross. While from past and present unworthiness I could not look up to the Throne, yet this, all this I may forget — I may look up to *Christ* and live! God has done great things for me; He is doing great things; and I find within my heart the strong expectation that He will permit me hereafter to enjoy such blessings as 'Eye hath not seen, nor ear heard, neither hath entered into the heart of man.' Again I give myself away. O to sink lower in humility, to become more and more like *Christ*. It is not a desire for bliss, it is not a desire for the joys of heavenly society alone which now fills my mind; it is simply, only to be pure in heart, to be *like Christ*!"

Undoubting confidence in God, in the midst of severe temptations, is the only shield and refuge of a soul in its endeavors to live entirely consecrated. This is illustrated in the succeeding

extracts, as well as the fact that *fullness of joy* is not *always* realized, even with the evidence of full acceptance.

"Sept. 25. — The past week has been strown thick with mercies; blessings more full than any I have ever before realized, have been imparted to me at times. But O, what temptations have beset me, and into which I had well nigh fallen for moments; yet out of them all the Lord hath brought me. The most bitter and the most successful has been the suggestion that I am not wholly given up to God as I have believed. At times, my confidence has been much shaken. My former ideas of the *sanc-tified* state return to mind; and because I have not all the rapture which I supposed to be the *invariable* attendant upon consecrated endeavors, I have yielded to fears. It is not so much *rapture* that I desired for itself, but as a *seal* of my acceptance. *This I will leave with the Lord henceforth.* It is enough that He delivers me out of temptation at the throne of grace. He never turns me from there empty away. Blessed be His name! However Satan may darken my hopes, and throw a mist over my confidence, at the mercy seat I can always

‘read my title clear
To mansions in the skies.’

A voice tenderly assures me of my adoption into the family of Christ. Is not this enough, O my soul? I will *no longer doubt*. I will *no longer doubt*. *This* refuge is *mine*! ‘The new and living way’ is always open, always guarded. No lion is there, no ravenous beast goes up thereon; they shall not be found there; but the *redeemed* shall walk there.

‘Hither, when hell assails, I flee;
I look into my Savior’s breast;
Away, sad doubt and anxious fear,
Mercy is all that’s written there.’

"29. — Mercy again whispers to my heart. Hours of dark temptation have almost concealed from my view the light of evidence which gleamed upon my way, betokening my full consecration; but it is again there. May God help me to guard the precious treasure. I must be *obedient*, and *walk by faith*. By the unlimited attributes of God, by the faithfulness of his promises, by the fulness of the atonement, I *will* reckon myself dead unto sin, and trust momentarily in the mercy of Christ to keep me alive unto God."

The peculiar sensitiveness of conscience which a high state of grace produces, is evidence of the genuineness of the work of the Spirit on the heart, and tends to guard the sanctity of Christian character, the glory of God, and the best good of society. Though there is no condition of mind, this side heaven, in which an accountable being is not liable to sin, yet there is one in which the least known deviation from strict rectitude produces intense pain and uneasiness, and an immediate effort at reconciliation. Such a state is found in entire consecration, when the *whole* bent of the mind is to do the will of God. The occurrence of an actual moral fault is not inconsistent with the fact that the person may be, immediately before, in a state of full acceptance with God, and may, immediately after, recover, though the atonement, His forfeited favor. But it will always be found, that the fault, in such a case, is the hasty result of strong temptation, and is, in itself, small, as compared with other sins; though what might seem a trifle to another, would, to the sanctified heart, appear exceedingly aggravated. It is only when a person has lived for some time in the loss of the evidence of entire consecration, that he falls into great offences, and becomes weak as other men. If these views are correct, we may more fully appreciate the nature of the following record, which we would not withhold, as it shows most convincingly the sincerity of our sister's profession and experience.

"Oct. 16. — How full of meekness is our Savior! How 'faithful and just' is our heavenly Father, to forgive us all unrighteousness for Jesus' sake! Yesterday I fell into temptation, and, I fear, by a moment's expression of wrong feeling, wounded the blessed cause of Christ. O, I grieve bitterly, deeply for this. Why did I not watch more, when the tempter is *always so near*?

'Thee may I always nearer feel,'

O my refuge and strength. Perhaps by that unguarded moment God is now teaching me that I cannot stand *alone*. No, *every moment* I must live in Thee,

'Every moment, Lord, I need
The merit of thy death.'

How sweet to rest upon these merits. Here is safety, here is strength; here is righteousness, too, and all for the tempted, the weak, the polluted! God can make even the wrath of man to praise Him, and the remainder he will restrain. Glory be to Him, He does not take from me the inward witness of His favor. I

can now give up my anxiety concerning this. I have sought, and did *at once* receive pardon at his hand. I have sought it 'carefully' from those whom I offended. O that it may not injure His blessed cause. I can hide nothing from the eye of Omniscience. No, I rejoice that he reads my heart. I give all to Him, '*my little all!*' 'Freedom, health, and friends, and fame.' I have heard His tender voice saying to me to-night, 'Lovest thou me more than these?' With tears my heart replied, 'Thou knowest all things; Thou knowest that I love Thee.'"

It was now a time of revival in the Academy. Several of the students were made partakers of salvation. In this work she took great delight, and was instrumental in aiding some to find the Savior. She records an instance as follows:

"Oct. 18. — God still blesses me, and condescends to use so poor an instrument as myself to His great glory! I am humbled in the dust. O let me bear Thy full image, that I may glorify Thee, through Jesus Christ our Lord! I feel like being all devotion to God, all humility. O to be divested of every thing pertaining to self. — I want to be a whole, continual sacrifice to God, to live a life hidden with Christ in God. I now try to give up all anew, and rest in the death, the precious blood of Christ. This evening one of our company, in whom I have felt much interest, has been delivered from the power of sin, and enabled to believe in Christ. After returning from the altar in church, I went to her room, and we spent an hour in prayer. We give all the glory to God! May she be kept by his abounding grace until we meet before the throne in heaven."

AN IMPORTANT CONCESSION.

While some of the imperfection periodicals were manifesting their interest in the questions by the Christian Watchman, which we lately noticed, the VERMONT CHRONICLE said:—

"We have Guides to Christian Perfection superior, we presume, to any that Mr. King publishes, which we will sell at the American Bible Society's price, and give to such as are unable to purchase. The American Bible Society's guides are, we think, exceedingly valuable. We can most heartily commend them to our readers as worthy of a careful and diligent perusal."

We agree with the Chronicle that the Bible is a Guide to Christian Perfection, and of course infinitely better than our own, and because it is such, we

use our feeble endeavors to remove the veil which Imperfectionists have thrown over it, that the true light may shine, and the church be clothed in the beauty of holiness. As a further comment, we add an extract from the Oberlin Evangelist:—

"The Vermont Chronicle has made one most important admission, namely, that the *Bible does guide us to Christian Perfection*. We hail this admission with peculiar joy. Let it put an end for ever to the controversy on the question whether the Bible teaches the attainability of Christian Perfection in this life. Surely it will not be claimed by sober minded men that the Bible is a guide to a state which is absolutely unattainable. Such a guide could not, we think, be commended as 'exceedingly valuable.' It would be really worth about as 'A Traveller's Guide to the Moon.'

"The Bible, then, by this admission of the Vermont Chronicle, guides the soul to Christian Perfection. So we have long thought, and in our humble sphere maintained. We have found it filled it with most precious and pertinent directions about 'crucifying the world, with its affections and lusts;' dying to sin, watching unto prayer, being filled with the Spirit, doing all to the glory of God. It has seemed to us to be fraught with exceeding great and precious promises, designed expressly to make us partakers of the divine nature, most graciously assuring us that God would sprinkle us with clean water, and cleanse us from all our filthiness,—would put a new heart and new spirit within us, and cause us to walk in his statutes to do them; would give his Spirit more freely than a father gives bread to his imploring child, would so 'lead us unto all truth,' and so imbue our souls with his indwelling presence and power, that it would not be so much 'I that live, as Christ that liveth in me.' This blessed book, moreover, has guided us to pray that the very God of peace would sanctify us wholly; that our whole spirit, soul, and body, be preserved blameless to the coming of our Lord: with the sustaining assurance, 'Faithful is he that calleth you, who also will do it;' to pray also that God would 'make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ.'

"Now, finding such things as these in our Bibles, we have been constrained to regard it as indeed a guide to Christian Perfection. It has often made our hearts swell with gratitude to God, and our eyes run down with tears, as we have contemplated the glorious richness of these provisions of gospel grace. How much we grieve to think that so many of God's children are shut out from these divinest blessings—the very marrow and fatness of the gospel feast!

"One word more about the critique of the Vermont Chronicle. There is a look about it as if it meant to reprobate Mr. King's attempt, or that of any other man, to guide the church to Christian Perfection. It seems to say—Let no man attempt to explain or enforce what the Bible has said on this subject. — Banish Mr. King's Guide, and use the Bible only.

"Perhaps the Chronicle will recollect a similar reason given by the Saracen conqueror, Omar, for burning the great Alexandrian Library. 'If those 700,000 volumes, said he, agree with the Koran, they are useless, and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed.' On this doctrine, we should have but one book in the Christian world, and not so much as one periodical religious paper."